main instrument, whatever may be the subsidiary ones, is a grand internal principle by which the creature is swayed—being an imperative sense of duty, and the love of God reigning in the soul, and subordinating all things to itself? This we must believe to be the bond, stronger than the gravitation drawing the planets to the sun, which holds the pure intelligences in their spheres, and joins them to the grand centre of all wisdom and life.

But whatever may be the means which God employs in governing other intelligences, it is obvious, even at the first glance, (and farther inquiry deepens the conviction,) that this is not the way in which he rules the world in which we dwell. Man is placed under an economy in which there are numberless restraints and correctives, medicaments and penalties, all originating in the very constitution of the world, falling out in the order of providence, and ready to meet him at every turn—now with their bristling points to stop his career, anon with their whips to punish, and forthwith with their counter-moves to frustrate all his labour, and throw him far back when he seems to be making the most eager progress. Man has liberty of will, (such as all responsible beings must possess,) but he has not liberty of action in every case; and even when he has freedom of action, his actions are not allowed to produce their contemplated results; for, while he proposes, another interposes and disposes, and his schemes are often made to terminate in consequences directly antagonist to those designed by him. "Circumstances," says Niebuhr, in the passage already quoted, "which are called accidental, combine in such a wonderful manner with others to produce certain results, that men evidently cannot do what they please." Man is hemmed in, thwarted, and arrested on all sides. Restrained on either hand, there are instruments

lying ready all around for his punishment; and these are often wielded by a hand of fearful and irresistible strength, or set in motion by latent powers possessed of electric velocity.

We discover everywhere in this world traces of design and wisdom; but of design and wisdom, so far as the government of man is concerned, directed to the prevention or punishment of evil. When we go into a well-built and well-regulated school, hospital, or asylum, into a prison or house of correction, we may observe the most beautiful adaptation of part to part, and of